

THE
New-Covenant
OF THE
G O S P E L
Distinguished from the
Old Covenant
OF THE
L A W.

AND

The Rest or Sabbath of Believers, from the Rest or Sabbath of the *Jews*; which differ as much from each other, as the Sign and Shadow doth from the thing signified and shadowed out.

In Answer to some Queries of *W. Salters*, tending to enforce upon Christians the observation of the *Jewish* Sabbath, which was given under the Law to the *Jews* for a sign. As also to some other Queries sent in Writing upon an occasion of an Epistle directed to all such as observe the seventh day of the week for a Sabbath now under the Gospel. As likewise to some Letters to the same purpose.

With a brief Explication of the Myserie of the six dayes Labour, and seventh dayes Sabbath.

Whereto are added some Considerations propounded to the *Jews*, tending towards their conversion to that which is the Life and Spirit of the Law.

By ISAAC PENINGTON the younger.

Ye which have believed, do enter into rest, Heb. 4. 3.

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new Moon, or Sabbaths, which are a shadow of things to come; but the body is Christ, Col. a. 16. 17.

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The Preface.



THE Apostle Paul saith, That God had made them able Ministers of the New-Testament, not of the Letter, but of the Spirit, 2 Cor 3.6.

After the dispensation of the Law, which was a shadow of good things to come; and after the dispensation of the Prophets, who foretold of better days, and of a better state to come, then the days and state under the Law was; it pleased God first to send the fore-runner John the Baptist, in the spirit and power of Elias, to prepare the way for the King and his Kingdom; and then to send the King himself in the fulness of his spirit, to gather Disciples to him, and to furnish them with a competent measure of the same spirit, to raise up a Spiritual Seed to him, in whom he would set up his Kingdom, dwelling, walking, and reigning there, causing his Light to shine from thence round about the Earth, as from his holy City, founded upon his holy Hill of Zion.

Now those Disciples or Ministers whom he chose to raise up this holy Seed unto him, he made fit and able to minister his New Covenant, by which it was to be raised: yea he furnished them with such a power of his Spirit, that they were able through him to minister, not in the Letter (as the old Covenant was ministred, which left the people still dead: nay, because of the transgressing nature, made the offence abound, and so encreased death upon them) but in the quickning spirit, which raiseth from death, and bringeth into the light of the living, to walk with the living God towards the land of Eternal rest and peace. So that that which they ministred was spirit, and that which they ministred to, was spiritual. By the power of the spirit, in preaching the living Word of Faith, they reached through the veil to that which lay in death, they stirred up a living Principle, and ministred life to it through the spirit, Gal. 3.5. and such as were born of this living Principle, they taught to live in the spirit, to walk in the spirit, to be made perfect by the spirit, and not to run back to the Ministraton of the Letter (as was proper for the Jews in their day) after the manner of the former dispensation, but to keep in the living Principle, to grow up

in the Seed, into the eternal life and immortality of the Gospel.

Mark well, (O ye Christians, who desire eternal life) the different way of Ministration between the Law and Gospel. The Law was a Ministration of the Letter, in which they were to wait for assistance from the Spirit, by which they might be kept in the faith of, and be made obedient to the Law, Nehem. 9. 20. The Gospel is a Ministration of the Spirit, wherein they are to begin with the spirit, and to go on with the spirit; not to gather outward Rules out of the Letter, from what is written or spoken, but to keep to the living Principle, and feel refreshment to that, in reading or hearing what is written or spoken by the Spirit. And thus the Scriptures being read, or any one speaking from God being heard, it is mingled with faith, and becomes profitable, feeding and refreshing the young tender plant, the living Principle, and causing it to grow up into God: whereas whatever is understood, or received, or held out of this, feeds but the earthly, and doth but thicken the vail over the living Seed, to which the Kingdom belongs, and to which the Gospel is sent to be preached to raise it, that it might live, and thrive, and grow up into its stature, that so it might inherit.

The Kingdom of Heaven is at hand, said John the Baptist; Mat. 3. 2. It is come unto you, said Christ, Mat. 12. 28. that Power of Life which was made manifest in him, was it: and this Kingdom is also within you, saith Christ to the Pharisees, Luk. 17. 21. The Pharisees demanded of him when the Kingdom of God should come? It cometh not, saith he, with outward shew or observation, it cometh not that way you look for it, to wit, by the manifestation of an outward glorious King, to reign outwardly in the Common-wealth of the outward Israel: but the Kingdom is within you. How was it within them? Christ explains to them in another place, it was in them like a Grain of Mustard-Seed; it was the least of all the Seeds in their hearts. There were many great seeds of darkness there, but yet there was also one little Seed of Light. It was there, as well as the rest (though less then them all) and did sometimes cast some glimmerings of light, and of its shining in the darkness, though the darkness could not comprehend it. This Seed was also likened to leaven, which being received by faith into the lump, would leaven the whole lump, and bring it into the savor and Dominion of the Kingdom. Now the Ministry of the Apostles was to turn men from Satan's Kingdom to this Kingdom, from his large compass of Dominion in the heart, to this narrow Seed; from his great Terri-

Territories of darkness, to this little Principle of Light; from his great Power of Death, to this little weak Thing of God, wherein the Eternal Power and God-head is made manifest, as this comes to be opened and encreased by the Spirit. Here light is sown for the righteous, and joy for the upright in heart; where it is to grow up, and from whence it is to be reaped after its growth to perfection.

Oh how long have Christians (so called) wanted the Spirit! How have they wearied themselves, in running to and fro about the Letter, to find out the mind of God, and are still unsatisfied concerning it, and even drowned in fleshly imaginations and contentions about it! They seek to have that satisfied, which is not to be satisfied: They seek to have that know, which is not to know: they offer to God the service, faith, and obedience of that, which he will not accept; or keep that from him which he calls for. They seek for the Spirit in the Letter, according to the manner of the Law; but wait not to feel it in the Seed, quickening the Seed, raising up the Seed, and dwelling in the Seed, whither Christ and his Apostles directed to wait for it. They look for that knowledge, that faith, that life, that spirit from words written, which the Apostle preached was to be waited for from the word in the heart. And by this means they raise up several buildings, and get various kinds of knowledge, each according to his understanding and apprehensions of the Letter, every sort being very confident concerning their own apprehensions that they are the right: And thus they wander from the City of the living God, and from the living knowledge, building up Images, some outwardly, some in their minds, some more gross, some more refined; but all more or less who are not acquainted with the living knowledge and truths of God, but have gathered apprehensions with the wrong tool from the Letter, have set up somewhat else instead of the true Life and Power. (The knowledge of the true God, which is life eternal) the knowledge of the true Christ (whom no man can indeed call Lord, but by the spirit) the knowledge of the everlasting Gospel (which alone is read in the spirit) the knowledge of the spirit (which alone is read in the Seed) these are strange things to the several generations of the Christians of this age, who commonly know no more of them, then according to the apprehensions they have taken in concerning them, even from that wisdom and understanding which hath not a capacity in it to receive them, but must be destroyed before these things can be understood aright, 1 COR. I. 19. O that ye could read in the eternal light of life! O Christians, Christians, O that ye could see how your understandings, and knowledge from the Letter stand as much in your way,

as ever the Jews did in theirs, and must be broken down as flat as ever theirs was, before the foundation of the Kingdom can be laid, and the building of eternal life reared up in your hearts. Be not offended at my zeal for the Lord my God, and for your souls. It hath cost me very dear, what I testifie to you in the simplicity and integrity of my heart; and this I know to be most certainly true, that that spirit of man which without the leadings of the eternal Light, hath nestled it self in the letter, got a seat of wisdom and knowledge there, raised up a building from thence, either of inward or outward Worship, will be dissolved & driven thence, even by that very spirit which gave forth the Letter. And when this is done, and God's spirit again openeth the Letter, O how sweet, how profitable, how clear, how refreshing will it be, being read in the light of the spirit, & in the faith which is in Christ Jesus, which is begotten in the heart by the word of Faith, which is nigh there: From that light, from that spring (as the Lord pleased to open, enlarge and fill the Vessel) all the words of the holy men of God came; and in that alone they have their sweetness, freshness, vertue and fulness: but how to read the words outwardly written, keeping to that, and understanding them in that (and how to keep out the natural man with his natural understanding, which knoweth not the things of the Spirit, nor can know or receive them, 1 Cor. 2. 14.) is a mystery to them who have not been turned inwards to this word, nor have known or heard his voice. The Lord is recovering the Myserie of Life: and as that appears, the Myserie of Death under all its paint (under all its painted Faith, painted Love, painted Knowledge, painted Obedience, painted Duties, Ordinances, and Worship) will be made manifest. Happy is he, whose inward Building will stand, whose Gold will abide the fire and everlasting Burnings of the jealous God, whose Eye-salve was bought of the true spirit, whose raiment is right spun: but exceeding hard wil it go with that man, whom the Lord (when he cometh to search him) shall not find a right inward Jew, as he took himself to be, nor truly circumcised by the Lords eternal Spirit with the light thereof, but onely by such a circumcising knife as he himself had formed out of the letter of the Scriptures. This is the great misery of Christians, the vail lies over their hearts, even the same vail which covered the Letter of Moses from the Jews; and they are groping after the mind of God in the Letter, but the life is hid from them, even as it was from the Jews: & because they also say they see, & that they have the life & the spirit, therefore the vail remains, & the caul of iniquity surrounds them, so that they cannot see into that which makes free from it, but remain yet in captivity and bondage to the Enemy.

Some

Some Queries of *W. Salters*, tending
to inforce upon Christians the ob-
servation of the Jewish Sabbath,
A N S W E R E D.

Query 1. **VV** *Hether the Fourth Commandement, exprest, Exod. 20. be not morall and perpetuall, as well as the other nine be, yea or no?*

Answer. That Covenant, which God made with the Jews at mount *Horeb*, when they came out of the Land of *Egypt*, was not to be perpetuall, but to make way for that Covenant, Priesthood, Law-giver and Law which was to be perpetuall. That Law, so given forth, made nothing perfect, but was a continuall hand-writing of Ordinances against the Jews, and the very Salvation of the Jews was by another Covenant and by the Laws thereof, *Deut. 30 11*. By which Covenant and by which Law they might be made perfect, and come to the better hope. Which other Covenant is the Covenant of Grace, or the Law of the Spirit of Life in Christ Jesus, or the Word which is nigh in the mouth and in the heart, and speaks Life to them that can hear and believe the joyfull sound of it.

Now that this former Covenant was not to abide, but to give place to the other, see *Heb. 8*. Which treateth of the New Covenant. For God's speaking of a New Covenant, importeth that he himself hath made the first Old, *ver. 13*. It had had a long continuance among that people of the Jews; but now against the coming of Christ, who was to be Mediator of a better Covenant, *v. 6*. even of a New Covenant

nant, v. 8. as it had been long decaying and waxing Old, So now it was ready to vanish away, as v. 13.

And indeed it was necessary it should pass away, for it was not faultless. *How not faultless? was there any sin in the Holy Law & Ministration of God by Moses? can there any just blame be found in any thing that proceeded from the Lord?* Nay surely, the ministration of Moses was holy and without blame: but it was weak through the flesh, (Rom. 8. 3.) and therefore God would lay that aside, so far as it was weak, and suited to the weakness of a fleshly people, and bring instead thereof a ministration of the Law in the Spirit, which should be lively, and powerfull, and effectually in the Spirits of his people.

That which God aimed at in a Covenant, was to keep him and his people together: Now this Covenant was weak on the peoples part, they continued not in it, and so, according to that Covenant, God dis-regarded them, v. 9. Now God finding this Covenant not able to effect his purpose of Love towards his people, he finds fault with it, bringing forth another or second, which this gives place to, v. 7. And this other Covenant, or New Covenant is not according to that: *How not according to that? Why thus: It was not written outwardly, as that was: Not according to that which I made with their Fathers, when I took them by the hand to lead them out of the Land of Egypt, ver. 9. For I will put my Laws in their mind, and write them in their hearts, ver. 10. And here they shall learn the knowledge of God every one from the least to the greatest, v. 11. So that all the Children of this Covenant shall be taught of the Lord, and learn the Law from his mouth; not as it was given at mount Sinai (which ministration was to the children of the Old Covenant) but as it goes forth out of Zion, and from the Jerusalem which is above, which is the mother of all the children of this Covenant, and nourisheth them not with the Law of Moses, but with the milk of her own breasts.*

Now if any think to restrain this to the types and shadows of the Law, they therein err: for the main Covenant was the Law of Commandements, which they still broke, worshipping other

other Gods, making Images and likenesses, taking his Name in vain, prophaning his Sabbaths, and so of the rest. It is true, *The first Covenant had a worldly Sanctuary, a Tabernacle wherein was the Candlestick, &c.* But the chief matter of the Covenant was the ten words, therefore the Tables wherein it was written were called the Tables of the Covenant, or the Tables wherein the Covenant was contained, *Heb. 9. 4.* Yea the ten words are expressly called the Covenant it self, *Deut. 4. 13.* Observe therefore diligently these few things following in the fear of the Lord.

First, the ten Commandements, given by *Moses* from mount *Horeb*, was the Covenant which God made with the Jewvs, when he took them by the hand to lead them out of the Land of *Egypt*.

Secondly, That Covenant God found fault vvith, because it was not able (through the weakness of the flesh in their parts) to keep them to God.

Thirdly, Against Christ's coming God provideth a New Covenant, a better Covenant for him to be Mediator of, which Covenant was not outvvard like the former, but invvvard, put in the mind, vvrit in the heart. As the people was invvvard, the Sanctuary inward, the Ark invvvard, The Tables of the Covenant invvvard, so the Covenant it self and the Writing of it was invvvard also. And this Covenant, as it is onely written in the Spirit, and in that which is Spiritual; So it cannot be read in the Letter.

Fourthly, That where ever this New Covenant cometh, the other waxeth old, whether to a Person or People. Where ever the Lavv of the Spirit of Life is made manifest, the Law of the Letter is svalloved up in it, and is knowvn no more, but as it is comprehended, appeareth and is brought forth in it. And he that is in the Spirit, and hath received the Law of Life from the Spirit, knowveth not Christ after the flesh, hovv much less *Moses* ? but taking the vvhole ministration of *Moses* in the Spirit, not onely the ten Commandements, but all the Sacrifices and other types also, here they are ovvned and received, even in Christ the substance: but the ten Commandements, so far as they vv ere a shadow, pass

avvay before the Son of Righteousness, as vvell as the other types and shadovvs of the Lavv.

Obj. But was there any thing of the ten words a shadow? Do they not all command abiding things?

Ans. Moses his whole Ministration (as it stood in the letter without) was but a shadow of the fulness and perfection of that Ministry of the Spirit, which was to come, and to be set up by the Son in his house, *Hebr.* 3:5, 6. Moses his people but a shadow of the spiritual people, Moses his Priests and Sacrifices, but a shadow of the spiritual Priests and Sacrifices. Moses his Law in the letter ministred from Mount Sinai, but a shadow of Christs law in the spirit to be ministred from Mount Zion, (2 *Cor.* 3.10, 11.) The Law it self which was given by him, but a shadow of the grace and truth which came by Jesus Christ, *Joh.* 1.17. of whose fulness every believer receives a portion of the same Grace, *even Grace for Grace*, v.16. which Grace is to be his Teacher, both of what he should deny and turn from, and how he should live and carry himself both towards God and man, *Tit.* 2.11, 12. Look particularly on the Commandments, and see if there will not appear something of a shadow in them.

The first commandment to that people, *That they should have none other Gods* (like the heathen) but him onely whose powerful Arm had brought them out of Egypt, This is a shadow of the subjection of the spiritual Israel singly in spirit, to the Lord of spirits, who by his mighty arm redeemeth them out of spiritual Egypt. Now must they bow to other lords no more, (*Isa.* 26.13.) as they did bow in the land of Egypt, (oh, who can read this!) but bow alone at the Name of Jesus, and be subject to the arm of his power in their spirits alone for ever.

The second Commandment, *That they should not make any Images or Likenesses of things in Heaven or Earth, or bow down to them*, is a shadow of what God requires of spiritual Israel in the inward, where all likenesses, inventions, imitations, resemblances of what they have seen in the spirit above, or beneath in the earthly nature, they must not make themselves, nor bow to such as any others make.

And .

And they must not *take the Name* (of the Lord their Redeemer) *in vain*, pretending to the living Power, when it manifests not it self in them, pretending to meet in the living Name, and to worship in the spirit, when they are gone a whoring from it, and become strangers to it. What should I mention any more? It is easie to observe, how the other commandments were shadows of the inward innocency and purity, which the believer receives inwardly into his heart, from the powerful operation of the law of the Spirit of life in him.

Obj. *But may any of these Laws be broken? if they may not be broken, then they are perpetual.*

Ans. The reason why they may not be broken, is not because that the dispensation of them is still in force, but because the dispensation of the law of the spirit, comprehends all the righteousness of *Moses* his law: and the end of Christs dissolving that Covenant, was not that any man might have liberty to do any thing which is there manifested to be unrighteous; but that the righteousness of it might be fulfilled in them who receive his law in the spirit, which never could be fulfilled by receiving of *Moses* his law in the letter, *Rom* 8.

4. And mark this diligently, ye that have been exercised in spirit towards God, The law of sin is nearer to us, then any law of the letter can come; the covenant of Death and Hell (with the laws thereof) are written within by the finger of Satan; and that which blots them out must be as near, even an inward covenant, an inward writing from the Eternal Word in the heart, by the law of his Eternal Spirit of life.

This then is my Answer; *Moses* his law in substance remains, as it is taken in by Christ and administred by him in spirit, but not as it was given in the letter to the *Jews*; for so it was a shadow, making nothing perfect, but making way for the better hope, for the Covenant established upon better promises, for the inward law of the spirit of life in Christ Jesus, which effects that in the spirits of his people, which *Moses* his law could by no means do.

Quest. *But what is the substance of the law which abides?*

Ans. The substance of the law is *Love*: To love God above all (above all without, above all within) and to love one's Neighbor as oneself. To receive this love from God, and to bring it forth in his spirit; this is the substance of the law, this is the thing which the law drove at in a shadow. The law is fulfilled in this one word *Love*: but that love must be received from God which fulfils the law. A man may strive to love abundantly, and strive to obey in love, and yet fall short of the covenant; but the Lord must circumcise the heart afore that love can spring up, which fulfils the law, *Deuter.* 30 6.

Obj. But doth not the Apostle Paul say, That by the law is the knowledge of sin, and that he had not known lust, except the law had said, Thou shalt not covet; plainly referring to the tenth Commandment, which saith, Thou shalt not covet?

Ans. By the law outwardly was the knowledge of sin outwardly to the people of the *Jews*; by the law inwardly is the knowledge of sin inwardly to the spirits of Disciples. Now a little consider and wait on the Lord to know, what administration of the law it was that *Paul* knew sin by: whether it was by *Moses* his administration of the law in the letter, or by *Christ's* Ministration of his law to him in the spirit? It is rendred in our last Translation, *Thou shalt not covet*: but it might more properly be rendred, *Thou shalt not lust*: For if ἐπιθυμία be properly rendered *Lust*, then ἐκ ἐπιθυμίας may as properly be rendred, *Thou shalt not lust*. And he that hath received the administration of the law in the Spirit, knoweth it thus to issue forth from the Word of life, into his Spirit. It discovers the lusts and affections of the flesh, which draw from the yoke and subjection to the spirit; and then by a command from the living spirit, it hedgeth up the way after the other lovers, saying, *Thou shalt not lust*. And as the law of the flesh ariseth, kindling desires after vanity, and after fleshly ease and delight: so the law of the spirit arises in the inner man, forbidding, pricking, stopping, and limiting that which would be at liberty out of the life and purity of the holy law. And here begin the bitter fights, and terrible battels and conflicts between the two Seeds, wherein all the powers of heaven, earth and hell are engaged. Now

Now because this interpretation of *Paul's* words may seem strange and uncount, to persons who have drunk in another apprehension, and have taken it for granted that *Paul* there refers to the tenth commandment; consider the place yet further, and perhaps the Lord may please to open it to you from the very Letter, even as he hath opened it to others immediately by his Spirit, by causing them to feel the thing which *Paul* felt, and to receive the Law as he received it.

Paul in that seventh of the *Romans* speaks of three states which he had known.

First, a state of life before the law; *I was alive without the law once, v. 9.*

Secondly, a state of death after the commandment came; *Then sin revived and he dyed.* When the Word of Life came with its living commandment, to set upon sin indeed, then sinne would dally no longer, it would no longer lye as dead, and let *Paul* live in his Zeal and Worship as he had done before; but it slew him, it shewed its power in him, sometimes deceiving him, and sometimes forcing him from that which was holy, spiritual, just and good, and to that which was unholy, insomuch as he did do what he hated, and could not do what he loved; and found himself a wretched man, and in miserable captivity, because of the body of death, and the law of sin in his members, *v. 23, 24.*

3dly. A state of life, after the commandment had done its Work in thoroughly slaying of him. When that was removed which the law came against then, then he was married to another husband, then he could bring forth fruit unto God, *Rom. 7. 4.* then he could walk freely with God, not after the flesh, but after the spirit, *ch. 8. 4.* and rejoice in the life, and the peace, instead of roaring out because of the death, which came from the carnal mind, *v. 5.*

Now when was the time when *Paul* was alive without the Law? Was it not when he was righteous, when he was whole? then he had no need of the Physician, then he had not received the Wound, even the terrible Wound which Christ then gives the soul when he calleth to it by his spirit, and giveth forth the commandment, *Thou shalt not lust.* When he had confidence

fidence in the flesh, being circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee, concerning Zeal persecuting the Church; touching the righteousness which is in the Law blameless, *Phil. 3. 4, 5, 6.* Here was a living man: and his exact receiving the Ministration of the Law in the letter, was part of his life: yea but he had not received the commandment yet that slew him. *Paul* was alive yet, and could flourish in the freshness of his life, zeal, and abundant knowledge under this administration of the Law. But when God, who caused the light to shine out of darkness, shined in his heart, when God begun the Work of the new Creation in him by his living light, when the commandment came fresh from the Spirit (the commandment which was ordained to life, *Rom. 7. 10.* which the Ministration of the Law in the letter was not, no not to the Jews, but another, *Deut. 30. 14, 15.*) then *Paul* began to feel the sting of death, and the Power of sin, which now arose up in its strength to retain one of its subjects, and to keep the stronger man then he, from dispossessing him, if he could. And now, how was poor *Paul* rent and torn, and harassed by the Enemy, and made to see and feel his miserable captivity, until he had passed through the death, and was redeemed from under sin, and consequently from under this bitter Ministration of the Spirit, by his holy, pure, and severe Law against sin! for the man being dead, the law hath no force against the Seed, nor against that which is one with, and lives in the Seed: And this is it he speaks to the *Romans* concerning, who also were acquainted with this Ministration of the law, as v. 1. of this seventh chap. Now is it not very manifest, that *Paul* knew not sin spiritually by the Ministration of the law in the letter, but was alive without it, until he felt the Ministry of it from Christ in the Spirit? and that soon struck at his life, and by degrees slew it, killing the body of sin in him, with its members, and so preparing him for the marriage to another Husband.

Object. But by this then, a man is not only freed from the Law of the letter, but also from the law of the spirit: for if this law be ministered to him til death pass upon him, & til he be married to Christ; then after death

death is passed upon him, and he is baptized into death and risen with Christ, and married to him, then this Law passeth away likewise.

Ans. There is a double ministration of the Law of the Spirit: a sharp ministration against sin, and a sweet ministration in the renewed spirit. The ministration against sin passeth away, as the sin is wrought out: but then the sweet Spirituall current and law of its holy and pure life in the renewed Spirit, is more vigorous and full. So that the law of the Spirit remaineth for ever, but its convictions, its reproofs, its chastisements towards the worldly part, diminish and pass away, as the worldly part is wasted: and its sweet comforting presence, pure peace, fresh joy and life increase, as the new man grows and flourishes.

Quer. 2 Whether the scope and drift of that fourth precept, be not to perswade us to lay by the works of our calling one day in seven, that we may on that day wholly give up our selves to wait on the Lord, in the performance of duties of piety and mercy, for our attaining of, and growing in sanctification and holiness?

Ans. The scope and drift of the fourth Commandement was to injoin the Jews to keep the Sabbath strictly as a sign, by forbearing all works, and sanctifying it as a day of rest to the Lord, according to the law, *Ezek. 20. 12.* But the substance being come (Christ, who is the body, *Col. 2. 17.*) the day and rest of the Spirit being known, the sign is at an end, and the thing signified taketh place. So that the rest is now in Christ, through the Faith, by his Spirit, where the worship is. And this in the Gospel comprehends the time of worship, the place of worship, and the worship it self (which are Spiritual) where in substance all is known, enjoyed and solemnized, which was figured out in shadows under the law. The sanctification being come, the rest being come, the Lord of the Sabbath being come, shall not the sign of the sanctification, the sign of the rest, (which rest the Lord of the Sabbath was to give, & lead the Spirits of his people into) pass away? *Ex 31. 13.*

Quer. 3. Whether the fourth precept, do not as strictly bind us to keep holy the seventh day, of or from the creation, as it bindeth us to the observation of a seventh Day?

Ans. The fourth Commandement did not require the observation

servation of a seventh Day in general, but of the seventh day in particular, of those of whom it required it : for what the law required, it required of those who were under the law, and not of others, *Rom. 3. 19.*

Quer. 4. If the seventh days Sabbath, be not morall and perpetuall, then how comes it to pass that it was instituted, or appointed from the first Creation, when man by guilt stood in no need of a Saviour, nor yet of such a ceremony, Gen. 2. 3.

Ans. That it was instituted or appointed from the first Creation, or that God intended to require of man the observation of it had he abided in innocency, is not manifest in the Scriptures : but that God did then bless and sanctifie it (in relation to the service he had for it) that is expressed in Scripture; *Gen. 2. 2, 3.* And that this was one end for which he did sanctifie it, namely that it might be for a sign unto that people of the Jews (which was the people he chose to set up his signs and figures of the invisible things among) the Scripture also testifies, *Exod. 20. 11.* But what further meaning there is in it, and what relation it hath to all the redeemed of the Lord, in whom, God brings about the New Creation, with the rest thereof, (as he did the old) it is better to wait to know and feel in the Spirit, then to be prying into with the curious, searching, fleshly understanding.

Quer. 5. If the seventh days Sabbath be not morall, and belonging both to Jews and Gentiles : then how comes it to pass that it was given to all men in Adam, when there was no difference between Jew and Gentile ? and was observed by command from the beginning, as appears by comparing together, Gen. 2. 3. and Exod. 16. 18. to 31.

Ans. That it was given to Adam in innocency, or to all men in Adam, I do not find, nor do these places quoted make it manifest. But its being practised before the giving of the law, doth not prove its perpetuity, or that it was not given for a sign : for circumcision was instituted and observed long before the giving of the law, (*Gen. 17.*) & sacrificing long before that, (*Gen. 4.*) both which were signs of the inward, and not perpetuall, as to the outward observation of them.

Quer.

Quer. 6. If when our Lord Jesus saith, Mat. 5. 18. that till heaven and earth pass, one jot or tittle should in no wise pass from the law. If he there meant not the law of the ten Commandements, expressed in Exod. 20. then what law did he mean?

Ans. By the law is meant the whole ministration of *Moses*, as by the Prophets, ver. 17. the whole ministration of the Prophets: and that it is not to be restrained to the ten Commandements, is manifest by the instances which Christ gives, more of which relate to other parts of the law, then to the Commandements: for there are but two instances out of the ten Commandements, but there are four instances out of other parts of the law, as may be seen, ver. 31, 33, 38. and 43. of that Chapter. So that Christ doth not onely take in the ten Commandements, but he takes in the rest of *Moses* his Ministry in the Spirit, not one jot or tittle whereof is to pass, till it be all fulfilled; but was to stand in the letter to the Jews its full season, and then in the Spirit till all be finished there also.

The Law and the Prophets were untill *John*, from that time the Kingdom of God began to be preached, *Luk.* 16. 16. and both the law, Prophets, and *John* himself were to decrease and Christ and his Kingdom to increase. Christ in this 5 of *Matth.* had been preaching the Kingdom, declaring to whom it appertained, and the blessedness of such: Now this his manner of preaching might seem to derogate from the law of *Moses*, and from the Prophets, whose doctrine and dispensation hereby he might seem to destroy. But Christ taketh away the occasion of such a mis-apprehension, bidding them not think he came to destroy the Law or the Prophets; for he was not come for that end, but to fulfill. Wherein he doth these two things,

First, he establisheth that ministration of the law and Prophets for its season, till it should be fulfilled by him the substance, who was to fulfill all the righteousness of it. It should last out its whole day, and should not fail in the least tittle of it (as he himself explaineth it, *Luk.* 16. 17.) til the heaven and earth of the Jews passed away, *Heb.* 12. 27. 28.

Secondly, He taketh in the substance of it into his own ministration, and layeth it more inwardly, and closely, and largely upon the Spirits of his Disciples, then *Moses* had done in the letter

letter upon his Disciples. But he doth not give it out in full, but onely giveth a tast to his Disciples how straitly he would minister it to them by his Spirit, as they came under his yoke, *Math. 11. 29.* which yoke is his Spirit or the law thereof, as *Moses* his yoke was the law of the Letter.

Now mark yer further, Christ doth not give out the letter for his law, as it was delivered by *Moses* : but requireth somewhat of his Disciples, which comprehends the letter. As now when he administers the law against revenge, from whence murther proceeds, he doth not say, *Thou shalt not kil*, as *Moses* had said to them of old time, but saith, thou shalt not be angry without a cause, nor give thy brother any provoking language, *ver. 22.* Nor does he say, *Thou shalt not commit adultery*, but thou shalt not let out a lustfull look, nor let in a lustfull thought, *v. 28.* And had he spoken here about the Sabbath, would he have administred it in the letter, or would he have commanded the observation of the true Sabbath, where no work is done, no fire kindled (nor so much as any sticks gathered to make a fire with) nor no burthen born; but the Man-servant, the Maid-servant, the Oxe, the Ass, and every creature rests in the feed. *The Son of man is Lord of the Sabbath.* It is true he subjected himself under the law, but yet he was still Lord : and he maketh all his, Kings and Priests to God, who being once baptised into his death, know also his resurrection and reign.

Ob ect. But all the other Commandements are to be kept according to the letter, for although it should prove so, that believers are not bound to observe them by vertue of *Moses's* ministration in the letter, but by vertue of the ministration of the Spirit, yet the Commandements themselves are kept : but take away the outward observation of the Sabbath, and this Commandement hath no fulfilling at all according to the letter.

Ans. This ariseth from the different nature of the thing : for the other Commandements require or forbid that which is either good or evill in its own nature ; but this is but good or evill by institution or command. To keep a Day, or not to keep a Day, is not good or evill in it self, but as it is commanded, or forbidden, or left at liberty in the Lord, and according as it is done or forborn by him, who receiveth the command

or prohibition, or is let into the liberty of the Gospel, *Rom. 14. 6* So that if the Nature of the thing required in this Commandement, had been alike with the nature of the things required or forbidden in the other Commandements, it would have been as durable after the dissolution of that Covenant, as the other things therein contained were, which vanish not in themselves upon the dissolution of that Covenant, but only pass into an higher way of dispensation, where they retain their full vertue and strength, even according to the letter, though not by vertue of the administration of the letter, another higher and fuller administration of a better Covenant challenging and taking its own place.

Qa. 7. If the seventh Days Sabbath be not morall, but an abrogated ceremony now since the death of Christ; then wherefore should our Saviour instruct his beloved Apostles, that must instruct Christian Churches to pray, Mat. 24. 20. that they might not sleepe on the Sabbath, knowing that their flight would fall out more then thirty yeares after his death?

Ans. Great was the hardship the Jews under went in the siege of Jerusalem, by that apprehension of theirs that they ought not to do any work (not so much as of defending themselves) on the Sabbath, which hardship such Disciples of Christs among the Jews, as could not easily be drawn off from the law and Jewish observations, but still were for circumcision and keeping of an outward Sabbath, might be liable to: now Christ and the Apostles after him, were not hasty to draw them from such things, but for a time bore with them therein, insomuch that Paul circumcised Timothy, and became to the Jews as a Jew and to them that were under the law as under the law himself also. But the strength of the Query seems to lye in this, that it should bear the name of Sabbath from Christ's own mouth, in relation to somewhat which should happen on it more then thirty yeares after it should cease to be a Sabbath. To which my Answer is plain, that that may as well bear the name of Sabbath, as Jerusalem or the Temple bear the name of the holy place, ver. 15. of the same chap. for Jerusalem and the Temple did as much cease to be the holy place above thirty yeares after those words were spoken, as the Jewish Sabbath could cease to be the Sabbath.

Now for the sakes of such as have been truly exercised in their spirits by the spirit of the Lord (and have felt the powerfull work of his grace, & a building raised up by him) & may yet be further exercised, I shall add this. *Jerusalem* was a type of an inward building in the Spirits of Gods people, both in its rearing up, in its situation, in its standing, in Gods dealing with it all the time of its standing, and lastly in its downfall and utter desolation. There is an appearance and building of God in the Spirits of his People, which is to give way to, and be swallowed up in a fuller and higher appearance. But the fleshly spirit, getting into this building, will not give way to the further and more inward & spirituall appearance of the Spirit, but will have the first building stand as the building, and will entertain no further appearance of God, then as it can comprehend it, subject it, and afford it a place in the first building: Hereupon God distresseth *Ariel*, even the City which *David* built (saying within his heart, surely that which I have built will I break down, and that which I have planted will I pluck up, even this whole land: So he causeth the overflowing scourge to pass, even over *Thy whole land, O Immanuel*) Now when the enemy enters within the holy City and within the holy Temple, it is time to fly, and exceeding great distress will befall that Disciple, whose flight is either on the Winter or on the Sabbath day. Do not imagine at this, but if the Lord open it not at present, wait his season: for the thing is true and sealed, both by the openings of the Light eternall, and by sensible exercises and experiences from that Light.

Thus I have answered such of the Queries as concern the seventh days Sabbath. Such as seem to argue the unwarrantableness of observing the first day of the week for a Sabbath, I leave to those to whom they are tendred (and of whom an Answer seems so conscienciously & zealously desired, as I do not see how it can be reasonably neglected or denied) that by weighty evidence of Scripture he may be reduced, if he hath erred: but if not, but it be truth vvhich he hath therein held forth, the Lord may be honored in mens bowing and subjecting to every truth of his, by vvhhat instruments soever it pleaseth him to make it manifest.

Some Queries sent in writing (upon occasion of an Epistle directed to all such as observe the Seventh Day of the week for a Sabbath) Answered.

Query 1. **I**F the whole Law of Moses, the Law of the ten Commandments, as well as the Law of Sacrifices, were both added upon one and the same account for transgressions; then why doth the holy Spirit in the Scriptures lay forth such an antiphetical use of them (I suppose he means anti-typical) the one that sin might abound, Rom. 5. 20. the other sacrificing for sin? Heb. 9. 7, 8, 9.

Ans. That the Law of Moses was added because of transgression, is manifest from that Scripture quoted by me in my Epistle, as well as from other Scriptures: and one end, why it was added in relation to transgression was, that the offence might abound, which would make the Sacrifice or propitiation for sin appear more necessary and more acceptable. And the sacrifices also relate to the sinner, some referring to the sin committed, others to the thankfulness and acknowledgement due for the peace, mercy and blessings of God towards his poor, sinful, erring creatures; both which were to last till the time of reformation from the sin, Heb. 9. 10. & Gal. 3. 19. (But that they were both added upon one and the same account, that I did not affirm, that is wrongfully put upon me.)

Now though both these were added because of transgression, yet they had not both the same use and service in relation to transgression, but the one was added to discover sin, and to make it appear exceeding sinful, *Rom. 5. 20.* the other to blot it out, to take it away, to make atonement for it, which the sacrifices did, making the sinner upright and perfect as relating to that outward state and capacity, though they could not as pertaining to the conscience, *Heb. 9. 9.*

Qu. 2. If the whole Law, the ten Commandments as well as the Sacrifices, were representations, figures, or shadows of somewhat relating to Christ the Seed: Then what did they in general, or either of them in particular represent, figure, or shadow forth, before they were written in Tables of Stone, or since they were written in Tables of Stone, more of Christ then, then now.

Ans. That the ten Words were some of the Precepts of Moses, and appertaining to the first Testament or Covenant, all which Precepts were sprinkled with blood, cannot be denied: And the Apostle distinguisheth the Precepts of Moses under the Law, which were sprinkled with the blood of the Sacrifices under the Law, *Heb. 7. 19.* from the Precepts of Christ which he writes in other Tables, *ch. 10. 16.* which also are sprinkled with blood, but not with the blood of Bulls and Goats, but with his own blood: and he that receives any of these Precepts out of the blood of Christ, cannot truly and spiritually obey them, though he may strive much to form his spirit into the obedience thereof. Now the time and season of their signification, was the time which God allotted them under the Law, wherein was the use of signs: but the Gospel is a state of substance, of bringing the life and immortality into the heart, and into the possession of believers, which the state of the Law shadowed. So that they are not signs since the Gospel, since Christ put an end to the Law-signs, shadows and figures, nor yet before the Law to Believers, so far as they were in the New Covenant: (For as the thing signified cometh, so that which signifieth it passeth away) though that was a mixed state, wherein God gave a taste of both Covenants, before his perfect dispensing or bringing forth of either.

Qu. 3. If the whole dispensation of the Law was given to the Jews, and not to the Gentiles, and so the Gentiles not bound to that Law, but another way for them to know the mind of God. Then whether that Law cited Rom 2 15, which the Gentiles shewed (the work of in their hearts) be another Law contrary to that Law that was given to the Jews, even the ten Commandments.

Ans. The Law which is the substance, is not contrary to the Law which is the shadow, but is the comprehending and fulfilling of it. The Law in the Spirit (written by God's power and presence in the heart and mind) is not contrary to the Law in the letter, but is an higher and more glorious Ministration of it. The one commandment which God gave by *Moses* to the Jews, *Deut. 30. 11.* which was the commandment of life and death, as relating to their inward and eternal state, *ver. 15.* was not contrary to the ten commandments, which God had commanded them before by another covenant, which he had made with them as an outward people, and which was to be their Rule as to their outward state: for they were chosen by God to be an holy people outwardly, and so an outward Rule of holiness and obedience was prescribed them: but by all their obedience thereto, they could not be justified, but only by hearing, believing and obeying Christ the Word nigh in the heart, and by seeing in the Spirit the blood of that one offering.

Qu. 4. If the Gentiles were not bound (under that Law that the Jews were) which carryed the curse with it: then which way have the Gentiles redemption by Jesus Christ: seeing all that are redeemed, are redeemed from the Law and the Curse thereof, Gal. 4. 5. & 3. 13:

Ans. As they were under the curse outwardly by transgressing that outward Law or Covenant, and so missed of the outward happiness of the holy Land, and still met with Wrath and Judgements, and at last utter cutting off, as to their outward state, and as to all their hope from that Covenant: so he that comes to receive the Ministration of the Law of the Spirit, will find

find the curse as abundantly inwardly, even till that be cut down by the sword of the Spirit, which the curse is to, and that brought into dominion, to which is the promise and blessing. So that the Gentiles find as great need to be redeemed from the curse inwardly, which the inward Law brings upon the transgressor, as the Jews did outwardly; yea and find a more heavy burthen and load then ever the Jews did outwardly. Paul when he was alive in the outward Administration of the Law, not being acquainted with the inward, he knew little of the curse, he was according to it blameless, *Phil. 3.6.* but when he came to receive the living light of the spiritual Administration of it into his spirit, then he felt the burthen, and weight, and misery of sin and the curse indeed, and cryed out, *O wretched man, who shall deliver!*

Qu. 5. If the duration of the dispensation of Moses Law in the Letter was till Christ the Seed should come and fulfil it, and the dispensation of Moses Law (so stated without distinction) between that that was perpetual, and that that was ceremonially vanishing, and so in the fulfilling of it besides: Then what law or commandments that or they were, which while Moses dispensation was in full force, is said to be perpetually sure to stand fast for ever and for ever, as Psal. 10. 11. 7, 8. and when Christ the Seed was come, and had fulfilled all that the Father had appointed him to do, was established, Rom. 3. 31. and not one jot or tittle of it to pass so long as heaven and earth remain? Mat. 5. 18. & Luke 16 17.

Ans. That distinction between something in Moses Law being perpetual, and something ceremonial, is not found and proper in this place: For all that was under Moses law was but a shadow, as in that dispensation, and that Testament was dedicated with blood (with the blood which was a shadow) which related to every precept, *Heb. 9. 18, 19.* and it was all substantiall and perpetuall in what it signified and related to. The sacrifices were substantiall in that Sacrifice which they signified, as well as the law and precepts were substantiall, in the law and precepts which they signified. And as the first Covenant pointed at a second Covenant, so the laws of the first Cove-

Covenant pointed at the law of the second Covenant, the ministration whereof is from the Mediator of that Covenant, and they come into the heart sprinkled with his blood. Now the law or Commandement, which even under that dispensation was to be perpetuall and last for ever, *was the word in the heart,* and the laws thereof, *Deut. 30. 14.* which *Moses* by especiall order from God, and according to the tenor of an other Covenant directed the Jews to *v. 4.* For the law, as administered by *Moses* in the letter is not perpetuall or eternall; but as it comes from the Spirit, and is administered in the Spirit, so it is Spirituall and eternall. That administration was fitted to that people: and (we know) the Lord, if he had pleased, could have given a fuller administration of his law in the letter then that was, as *Christ* plainly intimates divers times, *Mat. 5.* But if it had been never so full, yet the administration of it in the letter, is to give place to the administration of it in the Spirit: So that the administration of it in the letter is not perpetuall, but for the time which God allotted it: but the administration of it in the Spirit is eternal and perpetual, and there it remains an eternall Light, witness, and sword against sin and the transgressor. And thus it is established in the hands of the Spirit, after the season of that ministration of it in the letter was ended; and thus not one jot or tittle of it was to pass away, after the other ministration with every jot and tittle of it was ended.

Qu. 6. If the coming of Christ in the flesh: and his fulfilling all the righteousness of the law: and being foretold by Moses to be that Prophet, that was to be heard in all things which is not denied by us: but if by these he put an end to the law of the ten Commandements and gave forth an other law to his house or family: Then what law that is. And whether it be contrary to that law that he with the Father gave forth as Deut. 33. 2. with Psal. 80. 17. which now is in Gospel ministration holy just good as Rom. 7. 12. and Spirituall ver. 14.

Ans. It is the law of the Spirit, or the Light of the Spirit in the heart, which discovers sin (not only in the outward acts, but in its principle, rise, first motions and inward nature) giving forth his living commands against it. This is the law now, in which the believer is to begin, Gal. 3. 3. and according to which he is to go on to perfection. For as the believer is begot-

ten of the Spirit, and born of the Spirit, so he is to receive the ministration of his law from the Spirit, and in the Spirit, Hee receives a gift of Faith, a measure of Faith from the eternall Spring of Life, and that's his Law. His law is *the law of Faith*. The Light of Life, which receives in the Faith, opens the mind and will of Christ to him in the Spirit, shewing him both sin and also the things of God more fully; then the Law of *Moses* could, though opened by the Spirit: for it is a fuller, a deeper kind of ministration; and so opens the things which it ministers, more fully then a ministration of an inferiour nature can. Yet it is not contrary to *Moses* law; but comprehends all the substance, all the righteousness and equity of it, (as I said before) which it, as a shadow, represented and commanded to that outward or shadowie people, the Jews. But the law which *Paul* spake of, *Rom. 7.* was the law of the Spirit, or such a ministration of the law as *Paul* knew not, all the while he was under the ministration of *Moses's* Law blameless: but this law found out sufficient blame in him, *ver. 14. &c.*

Qu. 7. If *Jesus Christ* as he is the Son gave forth another law to his house or family: and that law contrary to that that the Father gave forth: then whether there is not two Law-givers, when the Scriptures say there is but one, *Jam. 4. 12.*

Ans^r. The substance, when it is shadowed out, or when it is nakedly dispensed, is one and the same thing; so that when ever it comes, it cannot be an other thing, then what the shadow represented it to be. *Moses* his dispensation and *Christ's* are one in Spirit: and when he cometh in Spirit, he doth not destroy either *Moses* or the Prophets, but comprehends them: So that the law is but one, although the dispensations of it have been various: but the proper dispensation of the law now to Christians is *Christ's* dispensation, not *Moses* his dispensation; & Christians are now to look for the Light and Knowledge of it, in the Tables where *Christ* writes it, according to his Covenant. So that there have not been two Laws given out, but the one Law of God hath been variously dispensed: in and according to the letter by *Moses* to the Jews, in and according to the Spirit by *Christ* to his Disciples.

Quer.

Quer. 8. If the Tables of Stone: the writing of the law of the ten Commandments in the Tables: and the Law of the ten Commandments it self which was written (were figures or representations) Then whether the finger of Gods Spirit doth write the law of God (two ways in the inward Tables) So called namely in the heart of Christs family: in one way whilst Moses dispensation was on foot, Psal. 37. 31. For the Psalmist speaks in the present tense (which was under that dispensation) : Now is it another way in this latter dispensation expressed, 2 Cor. 3. 3.

Qu. 9. If two wayes then how doth the finger of Gods Spirit write them those ways.

Ans. The eternall Covenant was the same under the Law, as under the Gospell; and its Tables were the heart then, as well as now, and its way of writing the same then as now, even by the finger of God's power or eternall Spirit: and thither the Jews were even then referred for the inward writing of the Law, Deut. 30. 14. So that they that truly hearkned, even to Moses, were to wait on this word, vvhich vvas nigh in the heart, for the vwriting of his Laws there. And they that hearkned to this Lavv vvhich endureth for ever, knevv the writings thereof in their hearts; whereas the Jews, vvho vv ere very diligent to get the Law into their hearts from the letter, could never thereby attain the writing of it there, but vv ere still found breakers of it, and under that curse vv hich belonged to the breach. Abraham, Isaac, and Jacob, David and the Prophets knevv the invvard Jew, who becomes so by the invvard Covenant, and by the inward dispensation of the Lavv in that Covenant and the Law vv hich vvas after the promise, could not disannul the promise vv hich vvas before it, but it stood good and firm to the children, even to all the Spirituall seed, the vv hole time of that outvv ard dispensation of the Lavv,

Qu. 10. If not. Then how doth the writing of the Law in Tables of Stone: represent the writing of the Law in the Tables of the heart: seeing the Tables of the heart were writt upon by the finger of Gods Spirit whilst the Tables of stone were in full force and the dispensation had not ceased.

Ans. Though the Tables of Stone, or Law thereof was in force to that outvvard people of God the Jews, yet this did not destroy his inward people, nor his inward Tables in their hearts nor hinder him from vvriting his invvard Lavv there; but the invvard and eternall Covenant ran underneath to them invvardly (even all the time of that outvvard dispensation) whereby they were made invvardly righteous and obedient to God. And as God had perticularly directed by *Moses*, to the Word and Commandement of that Covenant: So hee would not fail to write it thereby in the hearts of such, as turned to that word and Commandement. So that this was the Law vvhich God vvrote in the heart, even then, and vvvas alvvays the invvard substance, while as *Moses* his dispensation was but an outward sign thereof.

Qu. 11. If the Law of the ten Commandements it self: which enjoined love and duty to God: and love and duty to man as *Matth.* 22. 37, 38, 39, 40. was, or is a figure of another: then what Law that is, that's the antitype of this Law, which in succeeding of it, enjoyns not love and duty to God: and not love and duty to man.

Ans. This Query ariseth from a great mistake, as if the Law in the letter and the lavv in the Spirit could not require the same thing, vvhereas they do require the very same thing in substance, but severall vvays, according to the difference of each administration, to vvit, the one litterally of a litterall or outvvard people, the other Spiritually of a Spiritual or invvard people. The one requires love according to the tenor of the letter, the other according to the Spirit.

Qu. 12. If the owning of the ten Commandments as they are plainly laid down in the letter, be a breaking of them in the Spirit and especially those contained in the first Table: Then how doth the truth of God vvritten which is life and truth, *Act.* 7. 38. and *Eccl.* 12. 10. and the Spirit which is given forth meet together, seeing the Spirit leads and guides into all truth.

Ans.

Ans. I do not know any, who hath said, that the owning of the ten Commandments at they are plainly laid down in the letter, is a breaking of them in the Spirit, but he that hath the Spirit, owneth the dispensation of the letter in its place and season: but the Spirit doth not teach him to run from his own dispensation (where it is livingly administred to such, as wait on the eternall Word in his Covenant of Life for it) to that dispensation which was appointed for, and given forth to others. But that the truth, as it is written (outwardly) is Life, I do not read, but otherwise 2. Cor. 3. 6. where Paul saith, the letter killeth (speaking of the letter of the New Testament.) The Spirit indeed guides into all truth, but it is the living Soul whom hee so guides, and it is the living truth into which he guides in the New Covenant, though it was he also who gave forth, required, and was able to lead into the letter of the Old Covenant.

Qu. 13. Whether when Jehovah gave forth the ten Commandments plainly as a Law in the letter he did intend by the observation according to the letter: the breach of them by the Spirit.

Ans. The Spirit doth not teach to break the commands in the letter, but such as are under the ministration of the letter, to observe them according to the letter; and such as are under the ministration of the Spirit, to fulfill the righteousness of them in the Spirit. (Yet the Son of man is Lord of the Sabbath: and if he bid a man Take up his bed and walk, which was bearing a burthen and doing of work on the Sabbath day, it is no breach of the Sabbath.) Now this is most righteous, that as the Son's rest should be entred into under the Gospel, so his day of rest should be kept by his Disciples and family.

Qu. 14. Whether to say: The keeping the Law of God according to the letter is a breaking of it in the Spirit: be not a charging of God that gave it forth to be kept: and the holy Spirit that incites (us so to do now in this administration Jam. 2. 8. and says they do well that do so) and yet thou saist they break it in Spirit: but tell us by any one Scripture, how a man assisted by the Spirit to own Jehovah alone to be his God according to the letter of the first Commandment doth break that Command in the Spirit. Or so the like of any other of them.

Ans.

Ans. This Query is altogether from a mistake, for it was not said by me, That the keeping the Law of God according to the Letter, is a breaking of it in the spirit; but that he that runs back to the Law in the letter, to take up any command as hold forth in it, will be found a breaker thereof in spirit. And for this, the Jews in general, and Paul in particular may be my instances, who was exceeding strict according to the Letter of the Law, but yet was a grievous breaker of it in spirit, and did not love his neighbor as himself, but in a blind zeal was a bitter persecutor: And if the Jews had taken that direction of Moses, Deut. 30. 14. the observation of the law in the letter might have been more easie to them. So that the turning towards, and receiving the Word in the heart, from whence the letter came, is the onely way to fulfil the letter; and the Law is not so much as to be known, much less fulfilled, by running to the letter of it in the first place. And this I certainly know, that there is no coming to the Lord of life, nor no keeping chaste to him, but in the New-Covenant, and in the light of the Lord, as it is there dispensed: and till then, the mind cannot forbear making of images and false representations of him to it self, though being from the light of this Covenant, it cannot discern that it doth so, no more then Paul by the Letter of the Law could discern how he was a breaker thereof in his violent persecutions.

Qu. 15. Whether the Prophets, Jesus Christ or the Apostles, their keeping the Law according to the letter: that they did do so, is evident, did break the law in the spirit?

Ans. The Prophets were under the Law as to their outward state, though inwardly not without feeling the vertue of the New-Covenant. Christ also was made under the Law, and took upon him the fulfilling of that dispensation of Moses, that he might bring the believing Jews from under it, into the liberty of the Spirit, that they might receive the adoption of Sons, and the free Ministration which was appointed for the Sons, and might not be held under that Ministration of bondage, which was appointed for the servants. And the Apostle bids Believers to stand fast in the liberty wherewith Christ had made them free, not making themselves debtors to the Law, Gal. 5. 1. for they were children of the promise, children of new Jerusalem, the free-

free Woman, children of the New-Covenant, and not children of Mount Sinai, the old Covenant the Law in the Letter, c. 4. 15, 16.

Qu. 16. *If there be but one day of rest holy to the Lord and all the Sabbaths of the law were but signs of it: that is said to be the day of redemption: that the Lord hath made: Then whether that day be a day natural, one of the seven days of the week which either respect the Day on which our Redeemer suffered, or that on which he rose again from the dead, or any other?*

Ans. As the Gospel is not natural, but spiritual: so its day of rest is not natural, but spiritual likewise. Yea I may add this also, the six days Work in the new Creation are not natural neither.

Qu. 17. *If not so, but that it should be intended applicable to the day or time of the Gospel Administration from the time that Christ suffered in the flesh, unto the end of the world. Then whether this day that is intended as a Sabbath, is one with that day that the Scriptures intend and call a Sabbath, which Christ himself gave his Disciples charge to have respect unto in their flight, Matt. 24. 20.*

Ans. The supposition here put, demonstrateth that those that put it, have no acquaintance with the Gospel-Sabbath, but propose another outward time for it, even the time from Christs suffering in the flesh to the end of the World. Now if any should so affirm, it were as justly to be excepted against, as pressing the observation of the Jews Sabbath is. That which signifieth is outward or natural, and signifieth to that part which is without: that which is signified, is inward and spiritual, and is known, entered into, kept and enjoyed in the spirit. It is a spiritual Sabbath, not a natural, which God hath instituted for his spiritual people, after he hath led them out of spiritual Egypt, into the spiritual Wilderness, where he administred to them the Law in the spirit, and teacheth them to worship him in spirit and truth.

Qu. 18. *If they intend one and the same Sabbath day, then how impossible was it for the Disciples of Christ to escape flying on that Sabbath day, though never so fervent in prayer, in regard that this Sabbath spoken of begun when Christ had suffered and put an end to the dispensation of Moses Law: and the flight spoken of by Christ, which respect the Lords Sabbath, was not until many years after his sufferings.*

ings. Supposed-Sabbath being before denied, the foundation of this Query fails.

Ans. Christs Sabbath is not an outward time or day in the flesh, but a day in the Spirit, even a day of rest from all the labours of the fleshly part. But this was spoken to before in the Answer to the last of *W. Salters Queries*, whereto I may add this, Christ spake to his Disciples of things, as they were able to bear them. Now as they understood not his death: so then they understood not the abolishing of those things, which were to pass away after his death: so that Christ might very well call *Jerusalem* the holy place, and the seventh day the Sabbath, speaking to them in that state.

Qu. 19. If they intend not one and the same Sabbath day, then which are the Disciples of Christ to have respect unto, whether that that Jesus Christ enjoined his Disciples to have respect unto, or that that Isaac Penington would injoyne the Disciples of Christ to have respect unto.

Ans. This *Querie* hath very little in it, save to shew the unfavourableness of the Spirits of them that put it, and their want of acquaintance with the ministration of the Spirit. They that know the Gospell Sabbath (which is the substance of the Law Sabbath) can tell who injoin'd it them, and can also tell, that he hath not required of them the observation of the Jews Sabbath. But they that are born after the letter, have been always subject to revile and reproach the truths of the Spirit, and those that testify thereto.

Qu. 20. If the Lords holy Sabbath be that day which we may suppose is intended by this paper sent unto us: to be the day that contains the time of Gospell-administration: then whether that Sabbath doth prohibit outward labour as well as abstaining from sin, if not then which way must this Sabbath be kept. Seeing, that they that did and doth observe the weekly Sabbath did and doth it in the Spirit. And rest by faith in Christ worshipping the Father in Spirit and in truth.

Ans

Ans. The Gospel-Sabbath begins not in the observation of outward time : but as it is Spirituall, so it hath a Spirituall beginning, increase, and perfecting, wherein there is a rest to the Spirit from sin and from the creaturely works, & a worshipping in the Spirit, even as on the outward Sabbath there was a bodily ceasing from labours, and an outward worshipping. And he that heareth the joyfull sound of deliverance from sin and self-working, and entreth into the faith (beginning to cease from his own works and working, and to wait in the Spirit on the power for its working in him) hath a taste of the Gospel-Sabbath, and beginneth to see that day, which the type pointed to and ends in.

Qu. 21. *If that that was ministred to Paul, Rom. 7. thou shalt keep the Sabbath or believe in the Light, follow the Light and the observing of either of these in the Spirit to be a keeping the whole Law. Then how are the Scriptures observed if the keeping of one Commandement be a keeping the whole Law when the holy Spirit in Scriptures says that he that offends in one point is guilty of all, Jam. 2. 10.*

Ans. I did not say, that the keeping of one Commandement is the keeping of the whole Law; but that the observing in Spirit of any one of those there mentioned by me, is the keeping of the Law : which was not barely said, but demonstrated, because no part of the Law can be broken, but every one of these must be broken. He that commits any sin, breaks the Gospel-Sabbath, which is a resting from all sin and self-works; errs from the law of love received in the Spirit, which shuts out all enmity and transgression both against God and man; departs from the fear, which keeps from departing from God by any iniquity; and enters into the lust, which is the womb of sin, out of the compass of which womb sin cannot be conceived, much less committed. So that *Paul*, in that Law received from the Spirit, *Thou shalt not Lust*, saw the whole body of sin struck at, whereas before, under the ministration of *Moses* in the letter (according to which he said he was blameless) there was not so much as the life of one sin struck at, but for all his exact answering of the Law according to that ministration, he was alive

Will. To decide this controversie, let it be put to tryall, let any one singly wait on the Lord for the administration of his Law in the Spirit, and if the Lord give forth that Command to him, *Thou shalt not lust*, in the clearness of the Light of his eternall Spirit, let him try, if continuing in obedience and subjection thereto, he can commit any one sin whatsoever. I do not say, that a mans proposing to himself that he will not lust, or his striving of himself to love and fear the Lord or his applying himself to keep the Sabbath or rest from sin to the Lord will do this, (Nay this is but an administration in the letter, and will prove weak against the inward strength of the enemy) but receiving the Law in its pure living administration in the Spirit, and from the Spirit, here comes strength against the enemy, which is too hard for him, while it is abode in. And this the Apostle *Paul* taught the *Galatians*, who were running backward towards the Law, and not forwards in the Spirit : He bids them *Walk in the Spirit*, *Gal. 5. 25.* and so doing as they should not be under the Law, *ver. 18.* So neither should they be breakers of the Law : for within those bounds sin enters not, but is kept out, not so much as a lust against the Law being there known, much less any open transgression against it: and against such as thus keep within the bounds of the Spirit there is no Law, *ver. 22. 23.* But against all that make themselves debtors to the Law of the letter, there stands in force both the law of the letter & of the Spirit also; & they cannot in that state be free from the condemnation and curse thereof, whatsoever they may imagine concerning themselves, and their own state, from a mis-understanding and mis-application of the Scriptures.

The first Letter Answered.

There is a double ministration of the Law : a ministration in the Letter, and a ministration in the Spirit. The ministration of the Letter was by *Moses*, from mount *Sinai*, in Tables of stone, to that outward people the Jews : the ministration of the Spirit is by Christ, from mount *Sion*, in Tables of flesh, to believers or his Disciples. Now this is it which the Lord hath made

made manifest to me, that the Disciples of Christ, or believers, are to have recourse to their administration for the receiving of the law from the Spirit, and not to run back to that ministration which was litterall and outward, and fitted to a litterall and outward people. This was more fully set down in my Epistle in severall particulars. Now in opposition to this, it is said

First That all written in that Epistle, makes no more at all against a Gospel Spiritual observing in love the seventh day Sabbath to the Lord, then they make against a Gospell Spirituall observing of the other nine Comandements.

Ans. My Epistle striketh not at a Gospel Spirituall observati-
on of any thing : but he that will obey Spiritually, must receive his command from the Spirit in that way which the Spirit hath chosen to dispense it to him in. Now the same Spirit, which wrote his law in the letter under the old Covenant, writeth his law in the hearts of believers under the new Covenant, *Heb.* 8. 10. which is a better Covenant, and of which Covenant Christ is the Mediator, *ver.* 6. and Christ is as faithfull to give forth the Laws of his Spirit in the hearts of his people, as their condition requires them, as *Moses* was to give the Law written in the Tables of stone to his house, *Heb.* 3. 5. 6. And as *Moses* pointed his Disciples to Christ coming in the flesh, so Christ pointed believers or his Disciples to the Comforter, the Spirit of truth, first to wait for him, and then to receive light or his law of Life from him : And this is Gospel or New Covenant, even that which the Spirit speaks or writes in the heart ; and this hath power in it and saveth, whereas the letter killeth. Now consider seriously, whither should a believer go for this laws ? to which Covenant ? to *Moses* his Covenant, or to Christ's Covenant.

Secondly, That all these Commands being holy and good, are to be loved, and in love to be observed, &c.

Ans. All the Statutes, and Judgements, and Ordinances, and Precepts of the Lord are holy and good, and are to be loved : but each is to be obedient to that which God requires of him, and to have recourse to that ministration for the law of God to him, under which God hath set him. He that believes, he that hath received the Spirit, is to have recourse to the law of Faith,

and to the Spirit for his light or law : he who was under the law of *Moses*, was to have recourse to the law of *Moses* : for the law of *Moses* spake to them who were under it in his family, giving forth the precepts or commandments of that dispensation, to them who were under his Testament, *Heb. 9. 20.* And Christ speaks to his family by his Spirit, whom his Disciples are to hearken unto, and not to grieve him, or quench his motions, or despise his prophesyings, but give diligent heed thereto, untill the day dawn and the day-Star arise in their hearts.

Now to obey in love, doth not make the distinction of the ministrations : for love belongeth to each ministration. The Jews in their day were to obey the law in love, and to have it in their hearts, *Deut. 6. 5, 6.* But this makes the difference, the Jews were to seek to the letter for it, the Disciple is to receive it from the Spirit: for he is to begin in the Spirit, *Gal. 3. 3.* Whereas the Jews beginning was in the letter. And this is obedience in the newness of the Spirit, when the law is received fresh from the Spirit, who both writes new things and brings to remembrance old things livingly and powerfully : but to go to *Moses* ministration and learn it there, and get it into the heart from thence, that's according to the old ministration or Covenant, which was given in the letter to the Jews; as may appear in that place last cited, *Deut. 6. 5. 6.*

Thirdly That in the same spirit and love, that we have the Lord for our God, &c. in the same we are to remember the Sabbath day to keep it holy.

Ans. The Lord teacheth believers to know him to be the only true God, &c. by the Law of the Covenant of life in Christ Jesus, which he ministers to their Spirits in the Spirit; whereby he teacheth them so clearly and effectually, that they need not run back to the Tables of *Moses* his Covenant; from thence to teach one another to know the Lord, but they shall all know him from this teaching from the least to the greatest: yea, and I may add this, This Covenant by its ministration teacheth more clearly, then the ministration of *Moses* his Law in the letter could teach, *Heb. 8. 10, 11.* They that have been with *Moses*, and have learned the Law of him, under the ministration of his Covenant, have yet need of coming to Christ : but they that

that have been with Christ, and have learned the law of his Spirit, by the teachings of the new Covenant in their hearts, have not need of being sent back to *Moses*. *Moses* pointeth forward to Christ, but Christ (even in the flesh) tendereth not his Disciples from his own dispensation back to *Moses* (though he also established the dispensation of *Moses* for its season) but pointeth them forward to the Comforter, or to his appearance in the Spirit. And this is the mark of a Christian, which it is the intent of the letter to direct him to, and not for him to fix in the letter, as men have done since the Apostacy from the Spirit.

This Argument is further inforced thus, because *he that said the other, said this, in the same Law and Spirit.*

Ans. It is true, he that said the other by *Moses* to the Jews, said this also to them, and they were strictly bound thereto: but that which binds the Disciple is the ministration of the new Covenant, where Christ writes this Law in the minds and spirits of his people, by which they are bound, and such as are out of that the Lord when he cometh to examine them concerning their faith and obedience, will say to them, *Who hath required this at your hands? Were ye children of the New Covenant? Did ye receive the Spirit? had ye a measure of faith given you? were ye new creatures? Why did ye not keep to your rule? Why did ye not wait on the Spirit, and receive the Law from the New Jerusalem, from whence it issues forth to the family of believers?* The Jews were to be taught by precepts and Judgments from *Moses*, but *all thy children shall be taught of the Lord.*

It is said yet further, *So that if thou keepest the other, and not this, thou art a transgressor of the ROYAL LAW OF LIBERTY.*

Ans. What is the Royall Law? what is the Law of Liberty? Was the law as it was administred by *Moses*, the Royall Law? or is it the Royall Law as it is administred by the Son, who is the King of Saints, and writes his law in their hearts as their King? Again, was the law, which *Moses* administred to the Jews, a law of Liberty, or a law of bondage? did not the ministration on mount *Sinai* gender to bondage, *Gal. 4. 24?* but in the ministration of the law by the Spirit

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is life and liberty, *ver. 26.* and *2 Cor. 3. 17.* And this very law, *Thou shalt love thy neighbour as thy self* is Royall, and a law of pure liberty, and there is no bondage in it thus administered: but let any man now read it in the letter, and strive to obey it to the utmost he can, he shall find it weak through the flesh, accusing and inbondaging him. And this is the reason that Christians so mourn in their prayers, even as persons in bonds, because they know not the Royall law of liberty, because they feel not the love which the Spirit begets, but strive to get the letter into their hearts, and to answer the Commands in the letter with what love and obedience they can come at; and this (through not seeing into the true Covenant and ministry of Christ) they call obeying in the Spirit. The testimony of Jesus, *Rev. 12. 17.* is the Spirit of prophecy, *chap. 19. 10.* and his Commandments come fresh from that Spirit of prophecy, which are to be taken heed to, till the day dawn and the day-star arise, and then a fuller ministration is witnessed then that of prophecy, even the shining and appearing of that which was prophesied of, which every believer is to wait for in the propheties of the Spirit, and in obedience to those Commands, which come livingly into his heart from the Spirit of prophecy.

Fourthly. *That the fourth Command is to be in love kept by all believers.*

Ans. All the Commands of Christs Covenant are to be kept by believers, according as he pleaseth to dispence them, under his administration in the New Covenant: but the laws of the Old Covenant are not the laws of the New Covenant, as so dispensed, but only as they are comprehended in the righteousness, which is taught and required by the spirit, which is fuller, stricter, and exacter, then that which the law of *Moses* required.

Nor do I hereby go about to teach any to break the least of Christ's Commands, but the way to fulfill them, which is, by keeping to the certain knowledge and obedience of them, in that ministration, where Christ hath promised to dispense and make them known to believers, which is, under the ministry-

nistry of his own Covenant, writing them in their hearts and minds by his Spirit. And here the keeping of all Christs Commands is possible, yea this is the onely way to have the righteousness of the Law fulfilled in us: for he that keeps the eye which the spirit hath opened in him, close to the Spirit, shall not be able to break any law of righteousness, but the righteousness even of *Moses* his law shall be fulfilled in him.

Christ is the rest of the Gospel (as he is also the holy land) believing is the entering into this rest: here's his Sabbath, and the keeping of it. Keep in the faith, the Gospel rest is kept. Parting with every lust that he makes manifest, observing every thing that this King calls for by his Spirit, and waiting for the further manifestation or shining of the Light of his Spirit in the heart, here's the obedience of the faith, and the holy and spirituall life and subjection of the living soul to its living King. Here's the beginning of a true Christian, his growth, his perfection. But as for times, places, persons, &c. these are of another nature, to another part, even to that part in man which is to be done away, as he comes into the faith, and into the rest. Let that which is invisible, whose habitation is out of the reasoning part, feel and read me in that which is invisible: for I do not make void the law by faith, or through publishing the ministry of the Spirit, but establish it in its ministration in the Spirit to the Disciples of Christ; who, keeping to the Spirit, cannot transgress the righteousness of it, though they may there learn not to esteem one day above another, but to esteem every day no days having ever had any real holiness in them one above another, but only a figurative or representative, which the substance, Christ and his Gospel swallow up: for as his day dawns, those things which were the shadows of it fly away.

The second Letter Answered.

Object. 1. It is said to be dangerous, so to hold forth the Spirituall Sabbatism, as to deny the weekly Sabbath, wherein our Lord Jesus Christ rested, &c. and which he blessed and sanctified to Adam and his posterity, &c.

Ans.

Ans. The Gospell is a state of substance, of fulfilling the types and shadows of the Law, by bringing believers into the possession of that which they signified of. *Canaan* was a type of Christ, who is the land of the living, in whom every believer hath an habitation at present, according to the proportion of his faith: and the Sabbath is the day of rest, which every believer is to celebrate to Christ in this holy land, which he doth by believing and obeying his Spirit in the faith, which keepeth him out of the sin, the unbelief, the unrest. But that the Sabbath of the law the rest thereof, which pointed to the faith, is still to be held up in the times of the Gospel, I know no Scripture which so teacheth, and I know somewhat which teacheth me otherwise. The day is dawning, blessed be the Lord God Almighty, the everlasting day is dawning, and the shadows of the Law are flown away.

Object. 2. It is said, that *Heb. 4. Speaks of three rests, The seventh day or Sabbath rest, Israels rest in Canaan, and a remaining rest whereof David speaks, Psalm. 95.*

Ans. I grant it, There were two rests under the law, which were signs of the one rest under the Gospel. The two under the Law were outward and natural, the one under the Gospel inward and Spiritual, answerable to the state of the Gospel. *David* was not only acquainted with the Law-state, but with the free spirit, (*Psalm, 51.*) and the eternal law thereof. He knew the new Creation, the creating of a new Spirit, (with its travell through the law) & also the new rest. He knew the circumcision of the heart, the spirituall sacrifices of a broken heart and of praise, he could take the cup of salvation, and sing the song of praise to the Lord, which none can do in the strange land, nor on any other day but the day of rest. And he incites *Israel* to this rest, that they might not harden their hearts against it, but in the day of their visitation enter into it, by hearkning to the Word which was nigh them, which gives the entrance through the faith. *To day if ye will hear his voyce, harden not your hearts, &c.* There is a rest ye are now called to enter into, as your fathers were called to enter into the land of *Canaan*: harden not your hearts as they did, but hear the voice, hear the word which calls to
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this rest, believe and enter. This rest remains, says the Apostle, the others were types of it under the law-state, which was to pass away.

Object. 3. It is said, *Ceremoniall signs are done away, but the ten Commands under the mercy-seat are of an other nature: and that there are signs which are not yet abolished (as the Rainbow, Sun, Moon, and Stars) but still remain for us to make good use of.*

Ans. The mercy-seat under the Law is done away, and the substance thereof is come, and will ye not give him leave to write his law in the Tables which he shall choose, where his Disciples may read it with the eye which hee gives? Is his law now to be read in the shadow, or with the outward eye, or to be looked for under the old mercy-seat of the outward tabernacle? or is it to be read with the eye of the new creature, with the eye of faith, with the eye of the Spirit, in the everlasting Gospel, where the life it self is read, and in other books or writings without, but tidings or relations of the life? Here Christ, here the Spirit, here the eternall life, here the love, the joy, the peace, the rest, the purity, which is eternall, is seen, is felt, is handled, is enjoyed: for the true faith is indeed the substance of the things hoped for, giving victory over the enemies which disturb, and a quiet habitation in him who is the rest.

And as touching signs, I do not say that signs are so done away, as that there is now no good use to be made of them; but in reading the law and shadows thereof, the Lord may please by his Spirit to enlighten the Spirit of him, who reads in his fear, to see through them: but this I do not find, that so much as any one sign or shadow under the law, was to be continued in that way of service under the Gospel (for indeed to what end should it? When that is come, which it signified, is not its work at an end?) and that that Sabbath was given for a sign (as well as any other Sabbaths of the Law) I find expressly, *Exod. 31. 13. to 18.*

Object. 4. It is said, *That though Christ's law be a new law, yet it is also old, given of old to the Jews.*

Ans. Yea, it is older then so: for it was written in *Abels*
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and the other holy mens hearts, long before this Covenant of the Law in writing was made with the Jews. And consider well which is now to stand in the times of the Gospel, the writing of the law by the Spirit in the hearts of believers, as it was written by vertue of the promise before the law was given, or the outward and visible writing under the Law, which was done for the sake of, and as a suitable dispensation for that outward people. It was not thus from the beginning, but after a long time: for when God chose an outward people, he chose also this way of writing to signifie somewhat by, which signification is concerning another state; in which state, that which was signified is to be set up and advanced, and not the shadows which were significant of it.

It is further said, that the Lord writes these things new in his peoples hearts, to know the Lord, as their God, and as the God and Father of Jesus Christ, and as their Father in him: and to love their brethren as Christ loved them. And he writes this law also in their hearts, Thou shalt have no other Gods but me, make no Image, exalts my name, keep holy the Sabbath, &c.

Ans. If God write these things in the heart, are they not to be read there? If God write them in the new Covenant, and in the new Tables, shal not I read them there? And if I can read there in this living book, what God writes in it by his Spirit, is not this nearer to me and clearer, and read by a more certain eye, then what I can read with my outward eye in Tables of stone? Oh, do not turn the believer out of his way: do not hinder him from reading in the book, which is clear and infallible, the clear and infallible things of God. Will God write in my heart, and will he not give me an eye to read? Shall he give me an eye to read, and shall I not read therewith? Thou hast here confessed this to be the new writing, and the new writing belongs to the new Covenant, both which are proper to the Gospel-state and to Christs meditation, who is Mediatour of the new Covenant, Heb. 8. 6. And in that he saith, a new, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away, ver. 13.

Object. 5. It is said, that Love being the sum and substance of the law of the Spirit, makes no more against the fourth Commandment, then against the rest.

Ans.

Ans. Love is the substance of them all, & they are all fulfilled in it : but they are not after this manner fulfilled, to wit, that a man should strive pericularly to keep them in his eye, and so labour to fulfill them in love ; but rather thus, in waiting on the Lord to receive love from him, and to be kept by him in the love, in this love received they are all fulfilled and cannot be broken, and this is an easie yoke. This is the new birth, and the path thereof, the other is but the old creature, with its striving after the path and inheritance of life. And as this love is the fulfilling of the law, so the heart are the Tables of this love, wherein God writeth both the whole and all the parts of his Law. Now I am not against any man, who in singleness of heart applies himself to the letter ; but it is but the old way, and a conversing with Christ after the manner of *Moses's* his dispensation : but I must confess that I am for the new Covenant and for the ministry of the Spirit, which is far beyond the letter, and though I have known Christ, and the Lawes of his life after the flesh, yet henceforth my desire is not after knowing him so any more, but to know him in the eternall life of his Spirit, and to drink of the fruit of the Vine, new vvith him in his Fathers Kingdome.

A brief explication of the mystery of the Six Days labour and Seventh Days Sabbath, for such to behold, the eye of whose Spirit is opened by the pure anointing, and who are not so drowned in their conceivings and reasonings about the sence of the letter, as most of the professors of this age are.

Mat. 11. 28, 29, 30.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

He that hears the joyfull sound of the everliving power, calling him by the voice of his eternall light out of the darkness,

out of the death, out of the misery, out of the Dominions, Territories and deep slavery of Satan unto himself, and cometh unto him in the vertue and power of that life which calleth, he hath a tast given him of the eternall rest, and a promise of entering into it.

But the entrance into the fulness thereof is not presently, but he hath a long journey to take from *Egypt* the dark land, from *Sodom* the filthy land, from *Babylon*, where all the vessels and holy things of God have been defiled, through the wilderness, unto *Canaan*; and many battles are to be fought with enemies by the way, & also with the enemies which possess the holy land, and many hardships to be undergone in following the Captain, who also leadech his *Israel* by a pillar of cloud by day, and by a pillar of fire by night; and there must be a circumcision & a baptism in the cloud & in the Sea, and the falling of all those carcasses in the wilderness which are not to enter, nor so much as see the good land, before the entrance be ministred to the seed, and to that which passeth through the water and through the fire with the seed. In plain terms, there must be a taking up of the yoke, and a learning of Christ under the yoke, till the proud, the stiff, the stubborn, the wise, the wilful, the selfish Spirit, the hard stony heart be wasted and worn out by the cross, and nothing left but what becomes one with the seed, and so is fit to be married to it, and to enter with it into the everlasting Kingdom.

Now this bearing the yoke, this taking up of the cross, this following of Christ in the wilderness, through the corrections of the Father, through the buffetings and temptations of the enemy, in the midst of all the weaknesses & frailties of the flesh, going when he bids go, standing still where he stops, fighting when hee prepares to the warfare, bearing the repulse, when he suffers the enemy to prevail, and hoping even beyond hope for his relief and victory in due season; here's the labour, here's the travell, here's the working under the life, with the measure of grace and power received from the life. So that first the day-spring from on high visits: from that visitation there is light entered into the heart: by closing with that light there is grace received: with this grace received there is work to be done

done for God, his talent is to be improved all the six days, by all that will rest with him on the seventh, and that desire to cease from their labours in the fruition of the faith, the life, the power; the faith, the life, the power living, becoming and performing all in them. And he that doth not improve the Talent, he that doth not follow on in the pure light, but either sits down by the way, or is deceived with an Image of what once was true in him, he can never arrive at the land of rest (though perhaps he may arrive at that which he may call so) but, when the eternall witness awakes in him, he will find the want of it, and bitterly bewail his grievous mistake.

Novv in this hard travel, and grievous labour under the close lawvs and spirituall Commandements of the life (hard I mean, yea, very hard to the unrenewed part, though easie and natural to that which is renewed and born of God) it pleaseth the Lord novv and then to give a day of refreshment, causing his life so powerfully to spring up, that it even sensibly is, and doth all in the heart. This is a Sabbath, wherein the soul rests in the povverfull movings and operations of the life, and doth not find any stress of trouble, or hardship or labour upon it, but sits still in the povver, is at ease in the life, in the eternal vertue, vvhich lives, and moves and is all in it: and no pain, no trouble, no grievousness of any Command is felt; but to it all is easie, all is natural, all is purely pleasant, the life (to vvhich all its own lawvs, Statutes, ordinances, judgements, ways and paths are easie) performing all it calls for, even as fast as it calls for it. And here not only a Sabbath of days, but also a Sabbath of vveeks, yea sometimes a Sabbath of years (besides the everlasting Jubilee or year of perfect redemption it selfe) are known & vvitnessed by such as have vvaited on the Lord, in singleness of heart under the yoke of his Spirit, for the bringing down of the rough and untoward nature, and for the raising up of the meek and lovvly heart.

But here it is exceeding easie, running out and flarting aside: it is easie running out from under the yoke to avoid the bitterness of the hardship to the earthly part; it is much easier running out on the day of rest, and so loosing the truth in a joy and rejoicing, even such an one as might have a true ground. Oh

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who can but think the bitterness of death is past, when all enemies are vanished, and there is nothing left but the Lord and the soul imbracing each other ! and who can but be unwilling to come back again to his labour, and to the residue of his hard travel afterwards ! and yet it is far better to return to the work in the Vineyard, and to suffer again with the seed, then to keep up the rest in a notion, and so to lose the life and pure presence and vertue of the seed, when it returns unto and calls back to the labour. Oh how many have perished here, suffering a divorce from that which led them into the rest, not being willing to go back again with it to fill up the residue of its sufferings, which were yet behind, and so have kept up a false, dead, notional rest, after the true Sabbath was ended.

Now there is no way for such, but to wait to feel the living breath, the quickning vertue, the day-spring from on high, which by the brightness of its rising can discover this false rest, this dead rest, this notional rest, this ease in the earthly, in the fleshly, in the understanding part, which they uphold by things they have formerly gathered from the Scriptures, or from their own (perhaps once living) experiences; but now hold, out of the feeling and possession of the life, in the dead part. But that it is thus with them, they can never see, untill the light, from which they have erred; spring up and discover it to them : and when the light doth arise and discover it, they will find the way of return and the path of redemption much more difficult to them, then it was at first. Yet it is better to part which the ease of the flesh, and to undergo the pangs of a new birth, then to miss of the inheritance in the good land.

There are three steps or degrees of the blessed estate: First There are *desires, thirstings and breathings begotten after the life*. Secondly, There is *a labouring in the service* (under the yoke) *by the vertue which springs from the life*. Thirdly, There is a *Rest, or sitting down at ease in the life*. By the stirring of life in the soul, desires after life are kindled : he, in whom the desires are kindled, and who seeleth the eternall vertue, cannot but be running the race : he whom the Spirit of the Lord findeth faithfull in running the race, it pleaseth the Lord ever and anon to be giving him a tast of the rest. Thus the spring stirring, the soul
can-

cannot but move towards its center : and as it entrench into, and fixeth in its center, it partaketh of the rest. Now to know the leadings of the Spirit forward and backward into these (into desires, when he pleaseth, into the labour and service of the life, when he pleaseth ; into the sweet rest and perfect repose in the life, when he pleaseth ;) here is the safety and sweet progress of the renewed spirit. That man who is born of the spirit, is to wait for the movings, breathings and kindlings of the spirit in him : and when the Sun riseth, he is to go forth to his labour in the light thereof ; and in the night and withdrawing of the Sun, to retire : And when his seventh day of rest comes, he is to receive it from, and enjoy it in the Spirit ; and afterwards to be willing to begin his week again, even till his whole race and the full course of his Pilgrimage be finished. Yet if it were possible for man after he is come to Christ, to abide perfectly with him, to cease from lust, to keep within the faith, to draw naturally in the yoke, to bow in the Spirit continually to the Father of Spirits, there would be a continuall Sabbath kept in the passage, even before the great, full and perfect Sabbath in the end. The hardness, and unease of the labour, is because of a part contrary to the life, which when it is worn out, there will be no more labour, but the yoke will become the rest, and all the motions and operations of life will flow forth naturally in the rest. And here is *the Patience and Faith of the Saints*, to wait under the yoke, under the daily cross to that Part which is to be brought and kept under, till all the bonds of Captivity be broke through by the life, and the vail of flesh rent from the top to the bottome (the remaining of which, is that which stops the free current of life) and then shall the soul enter into *the holy of holies*, obtaining the full possession of the everlasting inheritance and of the eternall redemption, and know sorrow, tears, bonds, sickness, death, captivity (no nor so much as grappling with them, or travelling out of them) no more, but the enjoyment of the plenty and fullness of the life reaping all the pleasant fruits of life, in the rich land of life for evermore.

Some Considerations.



SOME CONSIDERATIONS

Propounded to the

J E W E S,

That they may hear and consider, and their Hearts at length may be Turned towards that which alone is able to Convert Them to God, that they may once more become his People, and enter into an Everlasting Covenant with him that may not be broken, that so they may abide in his Love and Covenant of Life, and remain his People for ever.

Consideration I.

W*Hat great Love, Mercy and Kindness God shewed to that People, above all Nations and Peoples under Heaven.* Of his own free love he set his heart upon them, chusing them to be a People to himself.

He brought them out of *Egypt* by a mighty hand and outstretched Arm; he mightily preserved them in, and led them through the Wilderness. He entred into a Covenant with them to become their God, and betrothed them unto himself for his own Lot and Inheritance. He gave them righteous Laws, Judgments, Statutes and Ordinances, both of Worship towards him, and of an upright Demeanour and Conversation among themselves and towards all men. He drove out the Heathen from before them, and gave them a pleasant Land to possess, even *the glory of all Lands*, a Land flowing with Milk and Honey. He built an habitation

bitation for himself among them, first a moving Sanctuary or Tabernacle, afterwards a more settled abiding place or Temple (which *Solomon* built) wherein was the Ark of his presence, where he was to be sought unto and enquired of by them, and towards which their Prayers were to be directed, and there was a Mercy-seat, whereof they had large experience, and he ever and anon sent Prophets among them, to reprove their errors and blackslidings, and to set them to rights again. He raised up Judges likewise to defend them : and although they were weary of his Government, desiring a King after the manner of the Nations so vehemently, that they even forced a King from him, yet he took him away from them, and after him chose a man after his own heart, to feed Jacob his People and Israel his Inheritance, who fed them according to the integrity of his heart, and guided them by the skilfulness of his hands. What should I say more ? what was wanting of Love, of Care, of Goodness, of Kindness, of Mercy, of Gentleness, of any thing that a People could desire of their God ? I say, what was wanting of all this on Gods part ? What could he have done more for his Vineyard, than he did do ? Nay he emptied upon them all the Goodness, all the Mercy Love, Favour, &c. that that Covenant would hold to the full, yea and more too : for he bare with them more than that Covenant required him to bear, and redeemed them finer than that Covenant engaged him, yea many time turned he his anger away, and did not stir up all his wrath, as he might often have done according to the tenour of that Covenant. Yea in all their afflictions he was afflicted, and the Angel of his presence saved them : And he was still ready to say in his heart, Surely they are my People, Children that will not lie, at length they will see their error, repent and be true to me : inasmuch as he was never weary of saving them, of trying them again and again, of stirring up his Bowels of Love and Pity to Redeem them, of sending his Servants and Prophets among them to warn and reclaim them, even till at last it was manifest that there was no remedy but he must cast them off, and provoke them to jealousy by a foolish Nation (*Deut.* 32, 20, 21.) drawing them nigh to him, who had been Worshipping Stocks and Stones, making them become a People, who had long been no People, and casting these out of his sight, making them become no People, who

who had so long been his chosen peculiar People, in Covenant with him, and nigh unto him above all the Families of the Earth.

Confid. I I. *What constant Rebellion and stiffness of Spirit that People all along expressed towards the Lord, what wild sowre Grapes they still brought forth to him, sowre Love, sowre Obedience, sowre Worship and Sacrifices, such as the pure pallate of the Lord could find no relish nor savour in :* but as *Moses* had told them, that it was not for their Righteousness God chose them to give them the good Land to possess, for they were a *Rebellious and stiff-necked People*, *Deut. 9. 6, 7.* So it was not for their Goodness that God continued his love to them, for they were all along provoking him, *Jer. 44. 4.* When God came to shew that great Mercy to them of Redceming them out of *Egypt*, and bid them cast away their Idols, they would not cast away their Idols, *Ezek. 20. 7, 8.* neither did they regard that Mercy of Redemption from the House of Bondage, and from the Iron Furnace, but said to *Moses* it was better for them to stay in *Egypt* and to serve the *Egyptians*, *Exod. 14. 12.* Again in the Wilderness, how did they provoke him all that forty years of Mercy, how did they err in their hearts from his pure fear, and from Love to him, and from Faith and Confidence in him ! how did they murmur against him, and against *Moses* and *Aaron* their Leaders ! how did they forget his Works and his Wonders continually ! When they came near the Land, and should have gone in to possess it, then they would not, but repined and rebelled because of the talness and strength of the Enemy, and of their Cities : and when they were forbid to go, then they would go and fight with them. What should I mention the time of the Judges and of the Kings, how often the Lord made them smart by their Enemies in their own Land, how often he gave them up to Captivity out of their Land, even till at length that great Captivity of *Babylon* besel them, and since that a greater Captivity and Desolation than that of *Babylon* ?

Confid. I I I. *Whether God, having tryed this People even to the utmost, by that Covenant which he made with them by Moses in Mount Sinai, may ever please to try them so any more : Or if there yet remain any Mercy or Love from God towards them, whether it is not to be expected another way, and upon another account ?* This is very necessary and profitabte for them to con-

sider, that they may not be looking that way for Mercy and Favour from God, in which it is never to come, and so have their eyes and hearts diverted from that way according to which it is to come : for this must needs put them back exceedingly, if their eyes be looking out one way, and the Love of God hath chosen another channel to run towards them in. This may make them refuse the very Mercy, Love and Redemption when it comes, suspecting it not to be it, because it comes not in the way and after the manner that they look for it. Now God hath expressly said, that when he shall be pacified towards them, and shall look again upon them with an eye of Favour to do them good, it shall not be by their Covenant (which could never last, but was still broken on their parts) but by his own everlasting Covenant, which he would establish to them, *Ezek. 16. 60. &c.* It would therefore diligently be enquired by them, *What Covenant it is which is called their Covenant*, vers. 61. *And what Covenant it is which is called Gods Covenant*, vers. 62. That they may withdraw their eyes and hopes from the one, from whence their Redemption, Recovery and Mercy cannot come, towards the other from whence it is to come? To which *Query*, for their sakes, it is in my heart to return this Answer.

Ans. Their Covenant is that which they entered into with God, the Covenant that their hearts chose to unite with God by : and that was to this effect, *That if God would shew them his Will, they would obey it. Go thou near* (said they to Moses) *and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it*, Deut. 5. 27. Thus they thought, but the Lord knew otherwise, for O saith the Lord *that there were such an heart in them*, &c. vers. 29. and Moses knew otherwise, he knew that they would corrupt themselves, and that evil would befall them in the latter dayes, Deut. 31. 29. But Gods Covenant was the free Covenant he made with Abraham, Isaac and Jacob, the Covenant of his Grace, the Covenant of his free Love, whereby he was able to reach them in Egypt, upon the cry of the Seed in them (in the midst of their Idolatries, and to bring them out and do them good notwithstanding their stubbornness and stiff-neckedness) even before the other Covenant was made. This Covenant of Love was Gods Covenant. This is the Covenant God

remembered to them in the days of their youth, while they were young and tender, and not yet grown up to be a people under the other Covenant: and this is the Covenant which lasts for ever, which is not founded upon their obedience, but on God's free Love to them for his own Name sake, and for their Fathers sake with whom he freely made it.

Quest. What doth this Covenant contain?

Ans. Putting his Fear in the Heart, writing his Laws in the Mind, pouring of pure clear Water upon them to wash away the pollutions of their inward parts, circumcising the filth of the Heart, healing the backsliding Nature by creating of a right Spirit within, and keeping of the created Spirit right by the presence of that Spirit which created it: See *Jer.* 31. 31; 32. *Ezek.* 36. 25, &c. *Hosea* 14. 4. This is God's Covenant, this is the new Covenant, which is to be made with the House of *Israel* and *Judah* when God redeems them: and they can never be redeemed but by this Covenant, but are to remain desolate, until the Spirit be poured out from on high upon them, *Isai.* 32. 15. until their Hearts be circumcised to love the Lord their God, until his fear be placed there, and they thereby caused to walk in his ways. As therefore they receive the Spirit, are brought into the fear, have the Law written in their minds and become subject thereto, so will they tast of this Covenant, be brought into Redemption by it, and become a glory inwardly, and outwardly also upon the Earth.

Quest. What is the way for them to have the fear of God put in their Hearts, to have their Hearts circumcised, to receive the Spirit and his Laws into their minds, and so to come into this Covenant?

Ans. There is no other way but that to which *Moses* himself directed them, after God had made the other Covenant with them, and tryed them long by it, together with many Temptations, Signs and Wonders both before and after it; and seeing by all these they had not had an Heart to perceive, nor Eyes to see, nor Ears to hear, *Moses* at length directs them to another Covenant, the Word whereof would give them Eyes to see, and Ears to hear, and an Heart to understand. Which Covenant was a Covenant besides the former, *Dent.* 29. 1. And was indeed the Covenant concerning Life or Death eternal, *chap.* 30. 15. (the other

other being but a Covenant of their outward state, made with them after their coming out of *Ægypt*, upon their deliverance there from, and according to their choice to become a People to God according to it.) This Word, *Moses* tells them, was near them (nearer then that which was spoken by God on the Mount, and afterwards written in Tables of Stone.) The voyce of this Word and the Commandment thereof was nearer, that they need not seek any where abroad for it, but only listen at home to hear its speech, obey it in the faith, and live for ever, *Deut.* 30. 11, &c. This is the way for them and all Men to come into this Covenant, and there is no other; There is a Light shining in the Darknes of Mans heart, which Springs up in him, and casts forth it's rayes to discover and draw him out of the Darknes: Now as this Light is felt, loved, understood in Spirit, hearkned and cleaved to in the pure Faith, which it begets; that which cleaves to it, is drawn out of the darknes by it, into the Covenant of the pure eternal Light, where God is, and whither all they are translated, who are drawn to him in and by this Covenant, as they are kept, preserved, and continue in the Faith, Love and Obedience of it. Now I would yet put these few things more to them.

First, Whether that People of the Jews, as they stood related to God in that Covenant (given by *Moses* at Mount *Horeb*) with the Covenant it self and all things appertaining thereto, were not a shadow of some inward and Spiritual thing afterwards to appear and be made manifest in its season. Whether they themselves were not a shadow of a more inward and Spiritual People, to be gathered to God by the inward and Spiritual Covenant; and whether their outward Covenant was not a shadow or visible representation of that Covenant, and the Laws of it a shadow or representation of the inward Laws. which were to be written in the hearts of that Spiritual People? Was not their Tabernacle, or Temple, a shadow of the true Tabernacle or Temple, seeing God dwelleth not in Temples made with hands, but in a poor, humble, contrite Spirit, and in the Heart that trembles at his Word, *Isai.* 57. 15. and *chap.* 66. 1, 2. So was not their circumcision a shadow of the circumcision which is to pass upon the Hearts of God's chosen? Were not their Sacrifices types or representations of the Sacrifices of praise and of a broken Heart?

Heart? *Psal.* 51. 17. and *Psal.* 50. 14. Was not their *Canaan*, or Holy-land, a type of the true Holy Spiritual rest which the faith gives entrance into? Their City *Jerusalem* a Type of the *Jehovah-shammah*? Their Priests and Levites Types of the Spiritual Priesthood, which was to offer the pure offering and Spiritual Sacrifices among the Gentiles? *Malac.* 1. 11. Mark that place, if it did not plainly foretel the casting off of the Jews, with the rejecting of their Offerings, Priests and Levites, and God's raising up a seed among the Gentiles, where he would have a more acceptable People and Worship, even a pure Spiritual People, and a pure Spiritual Offering.

Secondly, If they were Types, Representations, or Shadows of somewhat Spiritual to come, then were they not to give place to that which is Spiritual when it came, and so to be swallowed up in it? Is not the Spiritual Glory, the Glory? the inward Jew, the Jew indeed? the circumcision of the Heart, the choice circumcision? the offering up of praise and of a broken Heart, the acceptable Sacrifice? the Land of Life and Righteousness, the true Land of rest to the living by Faith? Is not the Spiritual City, House, or Temple which God builds, the *Jerusalem* or Temple of the new Covenant? Is not this the choice House to God? and is not this Spiritual Glory to be expected in the days of the Messiah, and all the Types and shadows of *Moses*, which pointed at him, to end in him, when once he comes to set up his true, inward, invisible, substantial Glory among his inward and Spiritual People? When the day of Messiah dawns, shall not *Moses* his shadows fly away? O that your Eyes were opened to behold the inward Glory of Life, the good things of the new Covenant, the great Treasure and Riches which are revealed and possessed in the Spirit; by the Spirits that are redeemed unto God, that ye might partake thereof; and then your Eye would not be so much on that which is outward, which if ye had even to the utmost of your desires, are not comparable to the inward.

Lastly, Search the Prophets, see if the Messiah is not first to come in a despicable way, as a man of sorrows, *Isai.* 53. 2, 3. whose visage in that appearance was to be more marred than any mans, *Isai.* 52. 14. and consider whether he was not to be cut off, though not for himself, *Dan.* 9. 26. and then to sit at the right Hand of God, until his Enemies be made his Footstool; *Psa.*

110. 1. before he come in that Glory wherein ye expect him. So that if he be not thus come already, then that coming of his is yet to be expected, and his Hands and Feet are yet to be pierced by you, and then afterwards ye may look upon him whom you have pierced, *Zach. 12. 10.* and all the Families of *Israel* mourn bitterly apart for it, *ver. 12.*

When *Moses* gave the Law, the vail was over his face : your Fathers were not able to bear the Light wherein the Law was given, nor the Light wherein the Prophecies of the Prophets were given, and so they still erred from the Law, were offended at the Prophets while they were alive, & mis-understood their words after their death. Now do not ye search into *Moses* and the Prophets, in the same Spirit of error as your Fathers did, being shut out from the Light of them, even as they were ? If it be thus, if the vail be over your hearts, if ye be ignorant of the true Light of the true eternal Power wherein the Scriptures were given forth, ye must needs mis-understand them mis-understand *Moses*, mis-understand the Prophets, mis-understand the things spoken concerning the Messiah, & so not be able to see unto the end of those things ministered by *Moses*, & of that ministration which was to pass away, nor into the beginning of the ministration of the Messiah, which was to succeed it. O turn within to the Word nigh in the Heart, that the true Jew may be begotten and formed in you, and his Light may arise and overspread you, that in that Light ye may see the Light of *Moses*, and the Light of the Prophets, and not gather false meanings from their words, but understand them a right in the same Holy Spirit, and enjoy the blessedness they spake of and directed to, which lyes in the inward raising up of an inward Seed, and not in an outward conformity of the outward man, while the heart and mind remains unchanged and unrenewed, which can never be made new by any ministry of the Letter without the Spirit, but alone by the ministry of the Spirit, whether with or without the Letter, as he pleaseth,

J. P.

THE END.

